SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND CENTRAL PROVINCES,

Received up to 10th March, 1871.

POLITICAL (FOREIGN).

THE *Panjábi Akhbár*, of the 4th March, under the heading "*Baiker*," mentions that a handsome woman of that place, of the "Ooswál" caste, obtained a certificate under false pretences from the State, and commenced a system of plunder, which coming to the notice of the chief, an enquiry was instituted, the result being that the woman's skin was blackened, and, mounted upon an ass, she was paraded through the streets and turned out. The writer adds that most irregular punishment is administered in this state, and he instances the case of four or five butchers who had slaughtered a cow; for which they were bound to trees for six days, during which period hunger put an end to their sufferings. The *Panjábi Akhbár* grieves over this state of things, and says how sad it is that although British rule has been so long established, the habits of these chiefs have not improved, and while the British Government is not in the least to blame, still it is to be regretted that in countries under British rule such barbarous customs should exist. The writer further gives it as his opinion that as Government deprived the Newab of Tonk of his country for the murder of a Thakoor, it would not be an act of injustice to adopt severe measures in the present instance. He also cites the case of the Mahárája of Baroda, who, for some offence, caused a man to be trampled to death by an elephant, which he considers a barbarous punish-

ment even for a murderer; and he concludes by calling upon Government to warn these chiefs against perpetrating such acts of cruelty as those above alluded to.

The *Majm-ul-Bahrain* of the 4th March alludes to the rumour that the Amír of Cabul has received notice of the approach towards Herat of Shah Newaz Khan, son of Sultan Khan, who was turned out by the Amír Dost Mahomed Khan.

The Amír of Cabul has therefore warned people to be on their guard, and has adopted measures for the purpose of seizing and sending Shah Newaz Khan to Cabul. It is further said that, in accordance with orders from the Amír, the Governor of Candahar has issued a notice to the effect that if the Shah is allowed to escape, those officers charged with his capture will be at once dismissed. The writer goes on to say that "the Governor of Herat, hearing that Shah Newaz Khan was some three marches from Herat, at a place called Subzwar, which is under the Persian Government, where he was being treated with all consideration and kindness, despatched a messenger and demanded that Shah Newaz Khan should be sent in to him without delay. The messenger saw the Shah sitting near the Governor of Subzwar, and was so delighted at seeing his old master that he fell at his feet. The Shah embraced the messenger, and the letter was delivered to the Governor, who in reply declined to accede to the request contained in it, but said that the proper course would be for the servants of the Amír to seize the Shah as soon as he left Persian territory. The hint was taken and the Affghans were on the look-out, but the Shah saw them in time, returned in haste to Subzwar, and placed himself under the protection of the King of Persia."

The *Riyáz-i-Núr-i-Hind* of the 21st February furnishes news from Ulwar to the effect that the Political Agent is on his tour, and that he pays a visit to Ulwar every week or so, and holds meetings of the Thakoors. The writer proceeds to relate how he came in on the 13th of the Mahomedan month and held a meeting, at which Thakoor Lukdhere Singh, Pandit

Roop Narain, and Thakoor Matal Singh were present. The Political Agent sent word inviting the Mahárája to join them, otherwise he, the Agent, would go to him; the Mahárája attended, and when the assembly was dismissed, he, the Agent, had a long conversation with the Rája, but the subject of it has not transpired. It is, however, asserted, and the writer inclines to believe it, that the Agent enquired whether the Mahárája knew that the Thakoors had sacrificed a young pig in the Mahomedan mosque. The Mahárája replied that he had heard the report, but had not enquired into the truth of it. It is added that the Thakoors are not well-disposed towards the Mahomedans, and that they wish to take possession of the mosque. It is further said that the Mahomedans will rather forfeit their lives than give up their mosque to the Thakoors. The case is under investigation. The editor, referring to the above, says that people do not talk without some reason, and it will not surprise him if a disturbance is the result, as the Thakoors have become emboldened since Government took such notice of them; but that they are mistaken if they suppose that Government is biassed on either side, its sole object being the welfare of the state, and permanent peace. The editor suggests that the Political Agent should take notice of the above, and administer a rebuke to those in fault, if necessary.

EDUCATIONAL.

The *Riyáz-i-Núr-i-Hind* of the 21st February publishes an article under the heading "English education." The writer declares that now-a-days, in consequence of Hindustan being under an English Government, there is no chance of obtaining a decent livelihood without the advantage of an English education. It has thus become necessary for all Hindustanis to have their children so instructed, and this system, he says, is so zealously carried out, that, ere long, there will not be a constable left ignorant of the English language. But, he adds, although this is all very well, still there is a trifling inconvenience attached to it, which is, that children, whether

Hindú or Mussulman, who commence at an early age, invariably forsake their own creed and embrace Christianity. This is, however, not surprising, because at an early age first impressions are firmly fixed in the mind, and, however much a person may for the sake of outward appearances cling to his own creed, his inward heart does not in reality cherish such feelings; and, while conversing on religion, such people will always be found to give the preference to Christianity, thus proving that they are neither one thing or the other. Taking this into consideration, the writer is of opinion that his countrymen ought first to instruct their children through the aid of their own religious works, in order that their first impressions might be of their own creeds. This once accomplished they would be at liberty to teach them "any language under the sun."

MISCELLANEOUS.

The *Oudh Akhbár* of the 28th February alludes in his local columns to the recent discussion between the Sunnís and Sheeahs of Lucknow, concerning a work published by a member of the former sect, and replied to in a most offensive manner by a Sheeah named Musheer. The writer says that the case has excited intense interest in the city, and that when the Sunnís took it into Court, thousands of persons flocked daily, and remained from morning till night watching the issue. It is added that the author of the offensive reply has absconded, and that the case is a very disgusting one. The editor of the *Oudh Akhbár* thinks the subject should be left alone, or at least unnoticed by the public prints, as it has assumed the form of a religious discussion.

The same paper mentions that on the 23rd February, an order was passed in the Civil Court of Lucknow prohibiting Natives from wearing their shoes when occupying seats in the Court, which, it appears, has been hitherto the custom.

The *Allygurh Institute Gazette* of the 3rd March publishes an article on the folly of the prejudice entertained by Natives

generally against using Government hospitals and dispensaries. The writer points out the absurdity of this feeling which governs a large proportion of the ignorant classes, and leads them to suffer severe pain, disease, and even lose their lives, rather than avail themselves of the benefits Government has so liberally provided for them. He admits that this display of obstinacy would be in a measure excusable if Native practitioners were competent to treat patients suffering from dangerous diseases; but, he says, the science of medicine has in this respect made a retrograde movement with them, and is not even what it formerly was; while, on the other hand, the European system has made wonderful progress. There may be, he says, some Native doctors deserving of the confidence reposed in them, but they are the exception, and their number so small, that they could not be expected to prove even ordinarily useful to such an immense population; but, he adds, the generality are as ignorant as their patients, and he is quite at a loss to account for the feeling which thus so materially interferes with the welfare of thousands, unless there is an objection on religious grounds to European treatment, and even then, he argues, this is but another proof of the ignorance he so strongly condemns, and which leads to such disastrous consequences. He goes on to say, that it may be argued that the hand of death cannot be arrested by going to hospital, and that relief is in the hands of God alone; but at the same time it should be remembered that there are certain measures placed in the hands of man for the benefit of his fellowmen, and it is wrong to neglect them; and he urges upon his contrymen the necessity of adopting more enlightened views on this and other subjects of vital interest to themselves. In concluding the article, the writer points to a class of persons who are known by the term "Saiyah" (pilgrims), who travel about and practise deceit by calling themselves hakims, or "hakim pilgrims," without possessing any knowledge of medicines, beyond the supposed virtues of a few roots and herbs. These people, who have no permanent place of abode, are not at all particular about the

remedies they employ, but receive money from all, and often do no more than administer a pinch of dust as medicine to those who are silly enough to seek their advice and submit to their treatment. In this case, perhaps, no harm is done, but, as they more frequently depend upon the herbs and roots as remedies for diseases they know nothing about, the consequences are often fatal. The writer considers that these people are as deserving of punishment as those who are convicted of manslaughter; but at the same time, while he thinks that Government would only be acting in accordance with justice if it adopted severe measures to check the evil, still, those who encourage them by giving them employment, and who are quite as much to blame by voluntarily accepting what they administer in the shape of medicine, cannot well come in for the punishment they deserve.

After alluding to another class called "Baid-hakeems," who are, he says, nothing short of professional murderers, the writer concludes by disclaiming all intention of casting a slur upon the reputation of the class of hakeems generally in Hindustan—his chief object being to point out the danger to the ignorant and inexperienced; nor does he blame the "pious hakeems," as a body, but only those who work dishonestly, and make the ignorant classes their dupes; and he warns all those who are so regardless of their own welfare as to be led away by such people, that it would be far better for them to go to the Government hospitals for treatment.

The *Panjábí Akhbár*, of the 4th March, congratulates the people of India upon the fact that the complaint of newspaper editors has, at length, reached the ears of Government; and that a committee has been ordered to assemble, and look into the state of the Indian finances with reference to the necessity or otherwise of a continuance of the income-tax.

The *Majma-ul-Bahrain*, of the 4th March, alludes to a rumour concerning the serious illness of the Akhoond of Swat, "who refuses medical treatment, and trusts alone to prayer." The

people of Peshawur are said to be very anxious for railway communication to be extended to that place.

Allusion is made to some disturbance between the Murree and the Kajik tribes—the former having seized some 40 or 50 head of cattle belonging to the latter, and murdered two men of the tribe. The Kajiks are now said to be making preparations to retaliate, for which purpose they can assemble, it is said, four thousand men. It is added that the Sirdar Ghuzan Khan, of Murree, has sent some soldiers to Jacobabad for the money (reward) allowed by Government, and that if this is not paid in consequence of the misconduct of the Murree tribe, plundering will be at once commenced.

The *Khair Khwáh-i-Panjáb*, of the first week of March, reprints an essay by Maulaví Khyr-ood-deen Ahmed Khan, upon the folly of loading young children with ornaments. The writer, after pointing out that the difference between mankind and the brute creation, consists in the former being adorned with the jewels of sense, affection, friendship, &c., the latter being devoid of all, says that a man's sense enables him to distinguish good from bad, while that wealth of affection has been bestowed upon him which leads him to cling to his natural ties. He goes on to say that God has given children to parents, and it is their duty to watch over and protect them; but that it is to be regretted that parents generally, in this country, are not so careful of their charge as they should be, and cannot be brought to understand that the very act of proving their love by loading their children with jewels is too often the means of effecting their destruction: because while making them the mark for evil disposed persons, they do not take the necessary precautions for their protection, by sending trustworthy servants to look after them. The writer admits that the perpetrators of such crimes are often brought to justice and executed, and that he has disposed of such cases; but still the examples do not seem to have the desired effect of lessening the crime. Another objection urged by the writer against the loading of

children with ornaments, is, that their limbs become weakened;—in short, he deprecates the custom as one which no sensible person ought to tolerate. He concludes by exhorting his countrymen to reflect upon what he has written, and rather than follow the foolish custom of adorning their children with baubles, to give them the jewel of knowledge, of which no person can deprive them; and which could be easily furnished for them by the money wasted in the purchase of useless ornaments, which often prove a curse instead of a blessing to them.

The above is replied to by Munshí Ajoodhia Prasád, Head-master of the Inglisgunj School. After praising God for having made man, and endowed him with that inestimable jewel, knowledge, for the gift of precious stones which lend so much beauty to personal adornments, and reflect his own beautiful image, the next thing, the writer says, is to accord praise to Government under whose rule the real beauty of jewelry has been developed, and by the careful watching all its subjects have enjoyed, the flaw which existed has been removed by the saving of life. The writer then proceeds to point out that Hindustan has been inhabited from a very ancient date by Hindus, whose records show that wealth is a gift from heaven; that it cannot be devoted to a better purpose than the support of those who are near and dear to the possessors, and none can be more so than their children, who are their parents' life's-blood; that the earnings of parents are the just rights of their children; and the Hindus, deeming this right a most important one, introduced the custom of ornamenting their children with jewels, according to their means, which custom became universal, and met with general approval. He considers it strange, therefore, that there are not wanting people who are opposed to the practice, and who argue that it is productive of evil; but that as no pen can sufficiently praise, or the mind realize the beauty of jewels as ornaments, he the writer cannot expect to do justice to the subject. He then proceeds to enumerate the advantages of ornamenting children with jewels:—

(1) In the first place the children are more carefully looked after.

(2) They (jewels) are the means of teaching children to behave themselves, and to behave well in after-life.

(3) They are the means of support to parents when they are in reduced circumstances.

(4) They are the beginning of wealth to children.

(5) They are a source of profit to the people who make them, and are of advantage in encouraging good workmen.

(6) The limbs of children are adapted for the wearing of ornaments, and they serve to show the rank and standing of the parents.

(7) The parts so ornamented are protected from disease, and benefited by jewels.

And when such good results as these are known, he, the writer, cannot understand why, instead of any opposition to the custom, it is not encouraged and promoted. He concludes by an allusion to some Nagri work, which sets forth the peculiar advantages to children derived from wearing jewels. In fact, he is of opinion that the advantages are very striking, and that there is nothing valid whatever to be said against the custom.

The *Najm-ul-Akhbár*, of the 1st March, refers to the measures adopted by Sir Walter Morgan, Chief Justice of the High Court, North-Western Provinces, for checking the system of "touting" for law cases at Allahabad. The writer wonders what will be the result of the order passed; and is of opinion that, although the generality of the vakeels of the High Court are very respectable men, who may not give a fourth of their fees as commission to those who bring them cases, there is no doubt that the "touters" will take a share from those who have cases in Court. The writer confesses that he does not know whether this proves advantageous, but that the crowds always to be seen in these Courts are due to the said "touters," who are the means of bringing cases into Court; and if they, the

"touters," suffer by this order, the Court officers will have no work to perform but sit idle. As regards the attorneys' fees, the question is,—should Government interfere in a matter of mutual agreement between lawyer and client? He doubts if any arrangement of the kind can be stopped. It is true, he says, that the expenses attendant on cases in the Civil Courts are often very great; and, as an illustration, he relates the story of an old woman who complained to the Emperor Shah Jehan, that her husband had died leaving her three lakhs of rupees, but that her son was squandering it; and to prevent this she sought the Emperor's interference. The Emperor decided that the old lady should have one lakh, the son one lakh, and that the third lakh should be placed in the Royal Treasury! To this latter arrangement the woman objected upon the grounds, that she and her son only as relations of the deceased were entitled to the property, but that the Emperor could not possibly claim anything unless he claimed relationship also. The writer thinks that this story bears upon the question at issue, as in every case—from 35 to 38 per cent.—court expenses fall upon the plaintiff, while all others are pronounced illegal. It short, he says, he has often seen successful litigants, who have lost their all in court expenses, and obtained nothing but a decree. He concludes by expressing it as his opinion that Government ought to frame some rules for vakeels.

The *Samai Binod*, of the 1st March, relates a chapter of accidents consequent upon the revived custom of discharging guns and fireworks in Native marriage processions. One of these noisy processions was, the writer says, *en route* from Bareilly to Muradabad, when the noise startled a horse which a young man was riding; the rider was thrown and sustained injuries in the head. In addition to this, a sweeper who was scrambling for the money scattered about, lacerated his knee very severely; and the father of the bridegroom was assailed by several Brahmins, who made use of bad language towards him. All this, the writer says, was the result of the above

noises, and he adds that as all this is against the rules, Government ought to adopt preventive measures in the matter.

The following Vernacular newspapers have been examined in this report, *viz.*:—

No.	Name of Newspaper.	Where Published.	Date.	Date of Receipt.
			1871.	1871.
1	*Mangal Samáchár*, ...	Beswan, ...	March 1st	March, 4th
2	*Akmal-ul-Akhbár*, ...	Delhi, ...	„ 1st	„ 4th
3	*Gwalior Gazette*, ...	Gwalior, ...	Feby. 19th	„ 5th
4	*Ditto*, ...	Ditto, ...	„ 26th	„ 5th
5	*Oudh Akhbár*, ...	Lucknow, ...	„ 28th	„ 5th
6	*Allygurh Institute Gazette*,	Allygurh, ...	March 3rd	„ 5th
7	*Lawrence Gazette*, ...	Meerut, ...	„ 3rd	„ 5th
8	*Akhbár-i-Alam*, ...	Ditto, ...	„ 2nd	„ 7th
9	*Panjábí Akhbár*, ...	Lahore, ...	„ 4th	„ 7th
10	*Meerut Gazette*, ...	Meerut, ...	„ 4th	„ 7th
11	*Mufid-i-Am*, ...	Agra, ...	„ 1st	„ 8th
12	*Rajpútana Social Science Congress*, ...	Jaipore, ...	„ 3rd	„ 8th
13	*Majma-ul-Bahrain*, ...	Ludhiana, ...	„ 4th	„ 8th
14	*Riyáz-i-Núr-i-Hind*, ...	Muradabad, ...	Feby. 14th	„ 9th
15	*Ditto*, ...	Ditto, ...	„ 21st	„ 9th
16	*Rohilkhund Akhbár*, ...	Ditto, ...	„ 25th	„ 9th
17	*Urdú Márwár Gazette*, ...	Jodhpore, ...	„ 27th	„ 9th
18	*Matla-i-Núr*, ...	Cawnpore, ...	„ 27th	„ 9th
19	*Naiyir-i-Akbár*, ...	Bijnour, ...	March 2nd	„ 9th
20	*Urdú Delhi Gazette*, ...	Agra, ...	„ 4th	„ 9th
21	*Kárnámah*, ...	Lucknow, ...	„ 6th	„ 9th
22	*Dabdaba-i-Sikandarí*, ...	Rampore, ...	„ 6th	„ 9th
23	*Nasím-i-Jaunpore*, ...	Jaunpore, ...	„ 7th	„ 9th
24	*Tahzib-ul-Akhláq*. ...	Allygurh, ...	„ 7th	„ 9th
25	*Khair Khwáh-i-Panjáb*, ...	Gujaranwalla, ...	„ 1st week.	„ 9th
26	*Riyáz-i-Núr-i-Hind*, ...	Muradabad, ...	Feby. 28th	„ 9th
27	*Rifáh-i-Khalaíq*, ...	Shahjehanpore,	„ 15th	„ 10th
28	*Urdú Benares Gazette*, ...	Benares, ...	„ 27th	„ 10th
29	*Rifáh-i-Khalaíq*, ...	Shahjehanpore,	March 1st	„ 10th
30	*Najm-ul-Akhbár*, ...	Meerut, ...	„ 1st	„ 10th
31	*Urdú Benares Gazette*, ...	Benares, ...	„ 6th	„ 10th
32	*Shola-i-Túr*, ...	Cawnpore, ...	„ 7th	„ 10th
33	*Urdú Akhbár*, ...	Delhi, ...	„ 8th	„ 10th
34	*Jagat Samáchár*, ...	Meerut, ...	Feby. 27th	„ 7th
35	*Samai-Binod*, ...	Nynee Tal, ...	March 1st	„ 7th
36	*Jagat Samáchár*, ...	Meerut, ...	„ 6th	„ 7th
37	*Hindi Márwár Gazette*, ...	Jodhpore, ...	Feby. 27th	„ 9th
38	*Hindi Dhaulpore Gazette*,	Dhaulpore, ...	Jany. 18th	„ 9th
39	*Hindi Benares Akhbár*, ...	Benares, ...	March 2nd	„ 10th

Allahabad:
The 13th March, 1871.

GEORGE WAGENTREIBER,
Govt. Reporter on the Vernacular Press of Upper India.

ANNEXURE : } Govt. Reports on the Movements Press &c.

GEORGE MACKENZIE.

No.	NAME OF NEWSPAPER.	PUBLISHED AT-	DATE.	DATE OF REGISTRY.
1	Mysore Gazette,	Bangalore	March 1861	March 1861
2	Kasi Vidya Sudhanidhi,	Benares	"	"
3	Kasi Patrika,	Benares	"	"
4	Kasi Chandrika,	Benares	"	"
5	Kasi Kavi Vachana Sudha,	Benares	"	"
6	Kasi Patrika,	Benares	"	"
7	Kasi Chandrika,	Benares	"	"
8	Kasi Kavi Vachana Sudha,	Benares	"	"
9	Kasi Patrika,	Benares	"	"
10	Kasi Chandrika,	Benares	"	"
11	Kasi Kavi Vachana Sudha,	Benares	"	"
12	Kasi Patrika,	Benares	"	"
13	Kasi Chandrika,	Benares	"	"
14	Kasi Kavi Vachana Sudha,	Benares	"	"
15	Kasi Patrika,	Benares	"	"
16	Kasi Chandrika,	Benares	"	"
17	Kasi Kavi Vachana Sudha,	Benares	"	"
18	Kasi Patrika,	Benares	"	"
19	Kasi Chandrika,	Benares	"	"
20	Kasi Kavi Vachana Sudha,	Benares	"	"
21	Kasi Patrika,	Benares	"	"
22	Kasi Chandrika,	Benares	"	"
23	Kasi Kavi Vachana Sudha,	Benares	"	"
24	Kasi Patrika,	Benares	"	"
25	Kasi Chandrika,	Benares	"	"
26	Kasi Kavi Vachana Sudha,	Benares	"	"
27	Kasi Patrika,	Benares	"	"
28	Kasi Chandrika,	Benares	"	"
29	Kasi Kavi Vachana Sudha,	Benares	"	"
30	Kasi Patrika,	Benares	"	"
31	Kasi Chandrika,	Benares	"	"
32	Kasi Kavi Vachana Sudha,	Benares	"	"
33	Kasi Patrika,	Benares	"	"
34	Kasi Chandrika,	Benares	"	"
35	Kasi Kavi Vachana Sudha,	Benares	"	"
36	Kasi Patrika,	Benares	"	"
37	Kasi Chandrika,	Benares	"	"
38	Kasi Kavi Vachana Sudha,	Benares	"	"

The following Government Newspapers have been examined in

[illegible] are:—

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notice, and to adopt preventive measures in the matter.

(26)